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THE SUPER-PHYSICAL LAWS OF NATURE

(together with an introductory address)

BY

A. P. SINNETT

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TRANSACTIONS

OF THE

ELEUSINIAN SOCIETY.

The substance of a Lecture on "The Super-physical Aspect of Natural Laws," given at a meeting of the Eleusinian Society held on the 6th of November, 1909, by

Mr. A. P. Sinnett

Together with an Introductory Address by Mr. Sinnett, given at a reception held by the members of the Eleusinian Society on the 27th of October, 1909.

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The substance of an address delivered by MR. A. P. SINNETT, *at an evening reception given by the members of the Eleusinian Society, on the 27th of October*, 1909.

ALTHOUGH most of those whom I am addressing are members of the Eleusinian Society and familiar with the circumstances under which it has been formed, we have the pleasure this evening of welcoming a great many friends, who though their presence here may be indicative of their interest in the great movement which this Society represents, may be in need of some explanation concerning its special purpose. And at the outset of my explanation let me venture on a paradoxical statement to the effect that all Societies of this nature are relatively of insignificant importance, while the influences now current in the world to which their constitution is due, are important to an extent which it is quite impossible to exaggerate. To speak of the change which has come over the public mind, or that portion of the public mind which represents the advanced culture of the period, as a movement of thought, is, in truth, to use an inadequate expression, for that movement is largely due to an inflow of new knowledge and information concerning the superphysical mysteries of nature, which were not at the disposal of those who, in the

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middle of the last century, represented the incredulity which then prevailed, in reference to all matters having to do with mystic research. Those of us whose memories stretch back to the middle of the last century will remember how determined and contemptuous that incredulity generally was. To attain any knowledge concerning superphysical states of human consciousness was held to be eternally impossible. Sporadic phenomena, reported from time to time as indicating that it *might* be possible to obtain communication with the surviving consciousness of people who had departed this life, were treated as though of necessity they represented imposture and fraud. Stories of clairvoyance, and records of curious results obtained by mesmerism, fortune-telling, in all its curious varieties, whether concerned with cards, palmistry, or astrology, and all the confused traditions of mediæval magic, were lumped up together as representing ignorant superstition. The Science of the period, dealing exclusively with the phenomena of matter,—with theories that could be substantiated by physical experiment, —was enthroned in public esteem, not merely, as it deserved, by reason of representing a magnificent development of human intelligence, but as expressive of finality in regard to human knowledge ; not finality along the lines of its own activity, but finality as regards the character of such knowledge, held to be necessarily limited by the resources of physical sense. Philosophy even, vaguely conscious of something beyond the characteristics of matter, did not hesitate to describe whatever lay beyond the reach of physical research as

"unknowable," and those who ventured to attempt the exploration of the unseen or intangible mysteries of Nature, did so at the expense of being treated with contempt by the orthodox opinion of their time.

But without stopping to trace the steps by which the great change has been brought about, what is the actual state of things which we have now to recognise as distinguishing the thought of our own period? To begin with, those who feel themselves in possession of certain knowledge to the effect that it is possible to communicate with those who have passed on to other states of existence, are to be counted by millions both in Europe and America. Their conviction does not imply that it is always possible to command such communication in individual cases. The laws relating to all such methods are, as yet, but imperfectly understood; but the broad certainty that, under some circumstances, such communication is possible, is enough to establish the main principle that human consciousness survives the change called death, and it is impossible to overrate the value of the widespread conviction to that effect permeating our civilisation, in which the progress of physical science was tending in the opposite direction, while the influence of religious teaching was insufficient to counteract that tendency. Concurrently with the growth of confidence in the main idea represented by spiritualism, the various manifestations of Nature's finer forces operative amongst those still in physical life have been steadily securing attention. Psychic research became, by degrees, not merely emancipated from the intoler-

ance it formerly encountered, but has been gradually established amongst us as almost a fashionable pursuit. Mesmerism, so fiercely flouted in the beginning, became recognised, in some of its aspects at all events, as a curative agent in some conditions of disease, and though ill-understood as yet by those who only know it under the modern and misleading designation "hypnotism," is actually recognised as a system of treatment by many orthodox practitioners. And, sharing in the growing changes of opinion, the fascination of fortune-telling in all its varieties has proved only too attractive to many enthusiasts of our generation. Finally we have to recognise that in the scientific world itself, a few, at all events, of those most distinguished in research, and many indeed besides those who have had the courage to acknowledge their conviction, are conscious already that they are standing on the threshold of a new scientific dispensation, in which superphysical laws and superphysical faculties must be made available by those whose destiny it may be to expound the natural philosophy of the future. Problems connected with the ether, the electron, and unseen emanations from the Sun, credited with the production of those curious phenomena known as magnetic storms, are all of them imperatively in need of illumination of a kind that can only be derived from superphysical investigation. The present situation is full of promise for developments, at no distant future, which will involve in the embrace of recognised science the resources and achievements of occultism.

That is the change that has taken place within the

last five and twenty or thirty years. Beyond the influence of spiritualism, to which I have already referred, what are the other influences which have brought it about ?

I am not eager to claim credit in any exclusive degree or to any predominant extent, for the literature which, within the period to which I refer, has been devoted to the exposition of that teaching generally known as Theosophy, but it would be affectation to suppose that the change has not been attributable, in some measure, to the wide diffusion of that clearly-defined, coherent, scientific interpretation of a vast body of natural law relating to human evolution, which the literature of Theosophy has put at the disposal of the cultured world since that system of teaching was first formulated in approximate detail. Whether it has been the cause or the effect of the great change in modern thought which I have been endeavouring to trace, no one who has adequately studied theosophical teaching will deny that for the first time in the overt history of human enlightenment it presents us with a complete theory of life ; reaching back to its beginnings, reaching forward to its possibilities, and incidentally foreshadowing the ultimate synthesis into a complete science of superphysical nature, of all the miscellaneous phenomena with which psychic research is concerned. Spiritualism established the reality of a future life, but aimed, I venture to think, as regards its original inspiration, at nothing more. Occult research, independently of spiritualism, has established the fact that human consciousness, still

expressed in incarnation, has resources at its disposal far transcending in their significance the senses of the physical body. Theosophy, accepting and interpreting these conclusions, has illuminated, for our benefit, the whole scheme of human evolution, the laws governing spiritual progress, the possibilities awaiting mankind in a remote future, the continuity of life in successive manifestations on this physical plane of existence, and the growth of the soul, under the influence of the experience which those successive manifestations afford. No hurried phrases of this nature can adequately convey to minds, as yet unfamiliar with the literature of Theosophy, a complete comprehension of its sublime significance. But in truth the teaching itself, when properly understood, enables us to realise that everyone who aspires sooner or later to realise the potentialities of human progress, must absorb that teaching into his consciousness as a necessary preparation for the efforts he will be called upon to make, n connection with his ulterior development.

This statement may seem extravagant but will be readily appreciated by those who have studied, with any degree of earnestness, the fundamental principles of human evolution rendered apparent by the teaching of the higher occultism. Ignoring detail, we are able to perceive the whole scheme of human evolution as divided into two mighty halves, during the first of which the forces of Nature carry forward the human Ego to a stage of development fairly represented by the average culture of our own time. But the subtle forces generated by the Ego itself, are essential to ulterior

progress during the second great half of the evolutionary period, and these cannot be brought into activity without a clear comprehension of the design they are intended to subserve. To the half-way period of the whole journey, Nature brings us without claiming any help from ourselves; the next half of the journey can only be accomplished by the union of our own enlightened will with the forces which Nature will still contribute to assist us in our upward growth.

And now let me add a few words reverting to the idea with which I began. The various Societies that have been framed to encourage the study of the Higher Occultism during the last thirty years, during which its significance has gradually been appreciated, may all of them contribute, in varying degrees, to the promotion of the all-important study, to the stimulation of the efforts which are readily undertaken by those by whom the study is appreciated. But it is quite unnecessary to attach to any one of these Societies a supreme degree of importance, or an unchangeable claim to our respect. The analogies of Nature may readily serve to illustrate my meaning. Societies may be, when genuinely inspired, the physical bodies, so to speak, of progressive thought and knowledge, but like all physical bodies they can only have a transitory existence. The ideas by which they are inspired may be destined to an unquestionable immortality, but Societies are only so much framework, assisting in the beginning, the establishment, in the human mind, of knowledge, the dignity of which cannot be circumscribed within the limitations of any mundane organi-

sation. None of the many Occult Societies which now exist, can be regarded as monopolising the truths they may, many of them, honestly desire to promulgate, though in all favourable cases they may render helpful assistance to those in search of truth and striving to penetrate its inner mysteries. The exalted teaching they may endeavour to reflect will be as immortal as human consciousness itself, and that teaching has now fairly taken root in the civilisation of our time. In the future, beyond doubt, it will assume new physical forms, and new Societies, better organised to promote its progress than any which have yet been called into existence, will arise for the benefit of succeeding generations.

We may be quite certain of one thing meanwhile, that those, and they are not a few, who are making use of the Societies that already exist as an aid to the study of the Higher Occultism, may thus be effectively helped in their efforts to move upwards towards the heights of spiritual progress theoretically within the reach of all. Better help may be provided in the future, by more enlightened wisdom, and whether the Eleusinian Society which has recently been formed may or may not be destined to become a nucleus in the future around which that more enlightened wisdom may construct an efficient frame-work, is a question which none of us as yet can answer, and few of us who correctly appreciate the question would care to have answered either one way or the other. For the moment this Society is simply the London Lodge of the old Theosophical Society under a new name. It

preferred an independent existence, and determined to adopt this by a unanimous vote at a General Meeting of its members. But in taking that step it merely illustrated the idea I have just put forward. The old frame-work, we thought, had certain defects; the new will endeavour to emancipate itself from these, and may serve, for the moment, to fulfil an important purpose. It may last, or it may perish, but by virtue of the enlightened determination of those who understand its purpose, that purpose will be continuously served either by the organisation we have now called into existence, or by organisations of wider scope and more commanding influence, which whether built upon this Eleusinian foundation or on others that may be designed hereafter, will, as certainly as the Sun will continue to rise, promote, for the benefit of advanced humanity, the comprehension of the laws under which it lives, and the ultimate design of its Creator.

THE SUPERPHYSICAL ASPECT OF NATURAL LAW.

The substance of a lecture delivered to a meeting of the Eleusinian Society, on the 6th of November, 1909.

In the course of lectures delivered during the summer I endeavoured to sweep over the story of human evolution, as interpreted by the teaching identified with the Higher Occultism. I cannot expect all that was then said to cling in the memory of those whom I addressed; but Theosophical literature at large is always available for the revival of the impressions which lectures may suggest, and while it is obviously impossible for the lecturer to be continually repeating fundamental statements, I am anxious, before going on to deal with the ramifications of thought I propose to bring before you to-day, to emphasise the supreme importance of contemplating all such detailed speculation against the background established by a general comprehension of the whole subject. No variety of study having to do with the investigation of occult, or obscure departments of natural truth can have any value as contributing to the spiritual growth of the student, unless they are, in this way, relegated to their proper place in the study of the whole evolutionary process. It is true that many studies connected with obscure phenomena of psychology, or with mysteries of Nature, as yet imperfectly understood, may be interesting, individually, in a high degree. So

much so is this the case that many people attracted to the investigation of subjects like Faith Healing, Astrology, Hypnotism, or even the evidences of a future life, are apt to treat their own particular department of research as complete within itself, independently of the illumination that might be thrown upon it by collateral study. But dealt with in this fashion none of these lines of investigation contribute, in any important degree, to the grand achievements we aim at in connection with the Higher Occultism. The purpose of that study is directly to promote the spiritual growth of the student, and this can only be accomplished when the department of Nature to which his interest is especially turned by the drift of his own sympathy, is recognised as part of a vast design, the unity of which can only be appreciated when the mind is saturated beforehand with a comprehension of the course the human Ego has passed through, during the long ages of its preliminary pilgrimage, and with a clear vision of the ultimate goal towards which, in the ages to come, it ought to be advancing.

In this way the special course of thought I shall endeavour to open up to-day, although it might have but little value considered as an independent line of psychological speculation, will have considerably greater value if welded effectually with the main current of Theosophical teaching. The phrase I have employed as the title of my address may not at once be intelligible, but if I had not shrunk from expanding it to inconvenient length, I should have rendered

it more unintelligible still by employing the words used with a double signification, proposing to deal, not merely with the superphysical aspect of natural forces, but also with the natural aspect of superphysical forces. The inversion of the phrase may not at once convey a specific meaning, but I venture to think that before I have done its significance will be clearly appreciated, and in order that what I have to say may be at once intelligible in its bearing on the main idea, let me explain very concisely at the outset the conclusions I shall endeavour to reach.

I want to show, first of all, that the forces with which we are all familiar, in their relationship with matter, the laws of Nature, as they are commonly called, can only be correctly understood if we think of them as the expression of Divine Will consciously operating to produce the effects we observe, and, secondly, that while the effects we observe, in connection with the consequences of action—with all that has to do with our appreciation of right and wrong, good and evil, and moral principle—can readily enough be associated with the idea of Divine Will, embodying sanction or disapproval, they are none the less to be recognised as a vast department of natural law, which, though dealing with resources of a superphysical nature beyond the reach of experimental research, constitute none the less a department of natural law as uniform and definite as those which have to do with the behaviour of matter.

We find ourselves in this world, under conditions which enable us to recognise it as an arena of spiritual

evolution; but it is even more obviously an arena of a complicated system of law relating to physical matter, and in reference to this great body of law we may even extend our observation beyond the limits, within which, as a rule, I think it wise to confine our attention. In presence of attempts sometimes made to interpret or speculate concerning the origin and Divine government of the whole universe, I have often ventured to suggest that it is unwise to do more than endeavour to comprehend the origin and purpose of our own solar system. At the best, in reference to that, we can never hope to do more than obtain fragmentary conceptions, and dimly to picture in the mind, the story of its origin and the theory of its final perfection. But in reference to physical law we are enabled to perceive that the code which is manifestly operative in the solar system, is certainly, to some extent,—possibly in its entirety,—applicable to the innumerable systems distributed through the infinitudes of space. It is certain, for example, that the fundamental law of gravitation governing all masses of matter within our view, is also operative in distant systems of a wholly different order where a dual or multiple system of Suns can be distinctly observed as obedient to the law which governs the motion of our own planets in their orbits. And beyond this the resources of spectroscopic observation enable us to identify, in distant Suns, some of the varieties under which matter manifests itself to us in our laboratories, and to speculate, not unreasonably, on the probability that the so-called chemical elements with which we are acquainted here, are also the

materials of which distant solar systems are constructed, and which, most probably, are obedient, in such systems, to the same laws of chemical affinity that we are enabled to investigate in handling those elements on earth. The value of this observation has to do, of course, with the manner in which it tends to suggest an otherwise unrecognisable unity in the whole cosmos, even if it is hardly profitable for us to pursue that idea much further. But whether we think of the natural laws affecting matter in their cosmic or in their more limited aspect, we cannot but be equally driven to the conclusion that the Divine Power, which builds up definite worlds and systems, impresses on the complex organisms thus created, the characteristics they exhibit when the creation is accomplished.

Along the lines of ordinary astronomical speculation, as also by the light of esoteric teaching, we are enabled to formulate a broad conception of the manner in which the worlds of a system, like our own, are built up by the aggregation in the first instance of relatively homogeneous matter available throughout space. Astronomy deals with the development of Suns and planets, from nebulæ; occult teaching follows along somewhat the same path, though going back a little earlier in the story, and recognising the formation of the nebulæ as the result of Divine Will, operating on the infinite expanse of etheric substance. But whether we imagine that by virtue of laws pervading the universe, etheric matter when aggregated into physical molecules is inherently invested with the power of endowing those molecules with the attributes we

recognise in the chemical elements, or whether we imagine a Will, which, by the first hypothesis, emanates from some cosmic influence, to be reproduced by the will of the Divine Power to which our system is directly due, the same conclusion emerges from either hypothesis. The attributes of matter, constituting in their entirety that which we describe as the laws of Nature, are the expression of Divine Will, either consciously operating throughout the universe directly, or indirectly passed on through the will of the Divine Beings to whom the existence of each solar system is due. And apart from the general force of reasonable speculation along these lines, I have been incidentally assured that clairvoyant observation of a high order will confirm this conclusion, in a curious and interesting way.

To render this suggestion intelligible we must remember, of course, that wherever we speak of Divine Will operating in regions of Nature within our own purview, we have to understand that it operates through a vast hierarchy of subordinate agency. Such agency has, of course, to be recognised as associated with varieties of spiritual evolution quite independent of the human kingdom ; and in dealing with these, we are, of course, moving through a region of thought in which manifestation is obscure, and observation extremely difficult. But none the less, I have known it to be asserted by qualified observers whom I have been disposed to trust, that where important researches, connected with some of the great laws of Nature, have been in progress, beings of some superhuman order

have actually been present, watching or perhaps guiding the progress of human enlightenment in connection with the departments of Nature it is their duty to preside over. If this be actually the case, it serves to emphasise the main idea with which I am at present concerned, the direct bearing of conscious will on the laws of matter, which, at cruder stages of human thought, the science of the period contrived to regard as compatible with an atheistic contempt for all conceptions relating to a divine origin. That worship of matter *per se* which characterised a certain variety of scientific thought, in the last century, is no less ludicrously discredited by the illuminated intelligence represented by the Higher Occultism, than the equally crude conception of primitive theology which, while certainly recognising Divine power as a factor in the universe, assumed it to be operative in a way which we now perceive to be as little in harmony with the truth of things as the grosser materialistic belief. The notion that the Divine Being does no more than pronounce a word, in order that natural phenomena shall be evoked, fully armed, *ex nihilo,* is hardly less absurd, hardly less derogatory to the nature of Divinity than the opposite belief that matter existed from the eternity of the past, and can, by its own combinations, give rise to human consciousness.

Even our comprehension of the natural machinery, by means of which physical effects are produced, may serve, for instance, to put a new complexion on the meaning of the familiar expression, "Let there be light." That the sensation in human consciousness of

light, is an expression of Divine Will, is emphatically one of the ideas I am eager to emphasise, but we know that the result is produced by the complicated mechanism of etheric vibration, and that Divinity had a more complicated task to perform, in providing for the sensation of light, than would have been involved in the simple utterance of a decree. The behaviour of the ether, in conveying vibrations from distant sources of light, to the planets requiring illumination, is complicated to that degree that our investigations, as yet, have but vaguely hinted at some of its complexities ; but the illustration serves to suggest the way in which the results aimed at in creation are obtained by what, relatively to early theological belief, must be regarded as elaborate and laborious methods ; methods, almost certainly, associated with a stupendous hierarchy of subordinate agencies reflecting the Divine Will at every stage of the process.

But so far I have been dealing only with half the idea I want to convey ; that which is, in a certain sense, the least important half, because it involves ideas which, independently of occult research, will probably be found floating in the thought of the period, though perhaps, in most cases, more vaguely than when clarified by a broad and comprehensive appreciation of the world's evolution, as a whole. The expansion of the idea into the region of intangible cause and effect, is certainly not yet familiar to ordinary psychological speculation. But, to begin with, all of us who have been appreciative of Theosophical teaching on the comprehensive scale, will be familiar with the idea that

what is known as the law of Karma, is a law operative on the moral plane, as definitely as the law of gravitation controls the region of physical manifestation. But that law is generally thought of as a vague expression of Divine Will ; and even with such opportunity as may be furnished by familiarity, in some cases, with the evolution of specific Egos through a long series of lives, though it is exceeding difficult to recognise it as working with the regularity so plainly observable when we are dealing with the laws of physical Nature, nevertheless, we do broadly recognise the idea that conduct in life of a specific order is productive of definite consequences, following an inevitable rule, and not subject in each case to specific judgments resembling those of a human autocrat. None the less, however, when we think of karma, good or bad, as operative to produce agreeable or painful conditions in the life or lives following any action in question, it is difficult to get out of the habit of thinking that the Ego concerned has somehow been the subject of a judgment. The *physical* laws of Nature seem so fundamentally welded with matter that it is only with a mental effort we can comprehend them as in truth the expression of a conscious will emanating from, or reflected from, conscious will on some level of divine existence. On the other hand, the moral aspects of conduct, the rightness or wrongness of specific action, suggest instinctively the idea that their conformity, or non-conformity, with the intentions of God, is the explanation of their rightness or their wrongness. In this case a mental effort is required to establish the

conception that that Divine Will is so marvellously penetrating and precise in its operation that it cannot any longer be thought of as due, so to speak, to capricious spasms of admiration or disapproval, but is as uniform in its operation as the law of gravitation,—as complex in its character as the laws of chemical affinity. It is Law, enacted once for all and applicable to all conceivable varieties of circumstances.

The conceptions with which we are thus inevitably faced by a profound study of the whole subject, is that the whole scheme of morals, in the broadest acceptation of that term, is governed by a body of law as comprehensive as the law of gravitation, as detailed as those which are studied in chemical laboratories, where the will of God, in reference to matter, is investigated by experiment and even guided, by the free will of man, towards purposes we may desire to subserve. And just as the physical law is operative, not merely with great masses of matter, but with microscopic morsels, or even with ultra-microscopic particles, so the moral law can penetrate the smallest crevices of our moral nature, dealing as appropriately with the pettiest shortcomings, with the feeblest aspirations upward, as with the grandest achievements of philanthropy, or the foulest varieties of crime.

It must be allowed that we cannot easily escape from old habits of thought, nor give up the trick of thinking of any peculiar faculty we may possess, as a gift of Nature, of any suffering we may be called upon to endure, as a chastisement inflicted by a divine Master for our good. We retain, in many cases, even

the habit of regarding "our daily bread" as something which is given to us "this day," and for which it is decent, on our part, to return thanks, as we sit down to table. Such habits of thought are pretty and harmless in their place, for people who do not care to penetrate, with open eyes, into the mysteries of life, who are content with the simplicities of a reverent attitude and unconsciously content to wait till a later opportunity for realising that nothing can excite a more profoundly reverential attitude of mind than a clear vision, reaching in, or up, to the actual truth of things. But the Occult student need not be the slave of any tradition, however useful it may have been in its time, and if the idea I am endeavouring to suggest is rightly apprehended, it can never present itself to any mind as at war with the reverential spirit. On the contrary, it is calculated to enhance our reverence for the Divine Power above, when we realise that the wisdom that guides its exercise is sufficiently profound, extensive and penetrating to formulate laws which deal with all the varieties of moral condition to which the free will of mankind, an essential factor in spiritual evolution, can possibly give rise.

Nor when the almost infinite resources of free-will within the domain of law are recognised, will the recognition of an all-pervading system of moral law be, in any way, confusing to the mind. At the present stage of average human development, that element of free-will within human nature is hardly illuminated with sufficient knowledge to render it capable, so to speak, of steering a chosen path through the com-

plexities of the law. But the law, itself, provides compensation for the embarrassments of ignorance while ignorance prevails, at the same time that it provides opportunity for the exercise of free-will, when at a later stage, more enlightened knowledge shall guide its exercise. Nor even need we cast aside the early anthropomorphic conception of Divinity which appealed to the saintship of a more primitive age, and responded to the spiritual thirst of humanity for a divine object of worship, sufficiently like ourselves to excite adoration and love. We who are, at present, concerned with the attempt to comprehend the meaning of the Higher Occultism, may be embarrassed, for a time, by finding it impossible to retain anthropomorphic conceptions of Divinity while, as yet, our knowledge is insufficient to picture in imagination the Divinity which, in some mysterious fashion, is at once as it were, the fountain of the love principle, and the destination of that principle as it works in our own nature. To suppose that the Higher Occultism, because it puts aside some of the crude fancies of humanity's childhood, embodies a hard, cold or unsympathetic conception of Divine rule, is to misunderstand its whole significance more deplorably almost than this unfortunate result can be accomplished by any other misunderstanding. The essence of many religious conceptions may still be retained in our thought, even when their ecclesiastical presentation is put from us as out of date, and the complete grasp of the ideas I have been endeavouring, in the course of this Address, to suggest,—thoughts

so subtle that their clear presentation is a matter of extreme difficulty,—will, for example, help to emphasise, rather than to discredit, one of the most beautiful phrases that can be borrowed from the literature of early religion. For our free-will, with the help of improved enlightenment, may enable us, in conformity with the reign of law on the moral plane, to vindicate the profound truth that free-will, itself, is an element of Divinity within our own nature, a power which may render us, each in our turn, capable, in a certain sense, of rising above all law, constrained though we may be, by relative insignificance, to obey it for a time. I do not mean that any free-will of man can countervail any detail of the moral law pervading the system to which we belong, but just as a clear comprehension of physical law enables us to work out results on the physical plane, of which we may be definitely regarded as the authors, so the ultimate comprehension of the loftier law will enable us, if that figure of speech be permissible, to ascend to regions of existence in which we shall transcend its operation, vindicating the old familiar phrase, in my mind a moment ago, that in Divinity itself,—not merely in the sphere of manifestation on which our potentialities may be developed,—"we live and move and have our being."

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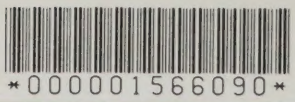
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